

His account of the Americanization of the Soul does not do any justice to the Americans. His survey, his analysis, his inferences of the psychology of the civilization (which he names as Americanism) is only partial and therefore incomplete.

Herr Freienfels does indeed a grave injustice to Theosophy when he regards it as purely or typically an Americanistic Movement. Theosophy is ageless, and although in America in 1875 a fresh impulse was given, it belongs to no country, but to all countries, and is the essence of all philosophies, sciences and religions. Madame H. P. Blavatsky in her *Secret Doctrine* says: "It reconciles all religions and strips every one of its outward, human garments, and shows the root of each to be identical with that of every other great religion" (S. D. Vol. I, p. XX). Theosophy, the accumulated wisdom of the ages, whose facts have been checked, verified and tested by countless generations of Seers, is scientific for it shows that Nature is not a concourse of atoms but that everything is orderly and works under Law.

Herr Freienfels concludes with the hope for a new "religion which will arise out of Christianity just as it did out of Judaism, which will not in false piety burden itself with the past," but which will adapt itself "to the cultural situation of the present"—a religion or religions which will develop from the "psychical constellation of the present day."

*The Mysteries of the Soul* will command a sincere appreciation from every reader, including those who dissent most emphatically from some of its conclusions.

PH. D.

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*The Hittite Empire.* BY JOHN GARSTANG, M.A., B.Litt., D. Sc., Rankin, Professor of the Methods and Practice of Archæology in the University of Liverpool. (Constable & Company, Ltd., London, Price 25s. net.)

To the growing amount of knowledge on the Hittite Empire, which has occupied archæologists ever since 1812 and on which a number of works have been published since 1862, Prof. Carstang's book is an important contribution. It is a summation to date of a subject, the last word on which has by no means been said. A remodelling of the author's older *Land of the Hittites*, the volume is well illustrated, the symbols conveying more to students of symbology pictorially than as they are described in the text, for this particular ground is not one on which our excavators are as yet at home. In this thorough survey of the history, geography and monuments of Hittite Asia Minor and Syria, he not only summarises the discoveries on sites in which he has been actively interested since 1908, and where his efforts were richly rewarded in 1928, but neglects no point in contributions already made or in contemporaneous work elsewhere that will throw light on this—to modern historians—once obscure people, who treated with the Babylonian and Egyptian courts on terms of practical equality.

The first chapter on the history of the people of Hattie (pronounced Khatti) develops some interesting points about this theocratic state. The king was also the chief priest of the gods and fulfilled the appropriate rites in person, reminiscent of divine rulers of an earlier tradition than the date now attributed to these records said to be under four thousand years old. Queen-priestesses, too, played a leading part in state affairs. Leagues and the balance of power were not unknown in those days and the Hattic King allied with Egypt, a former enemy, against